

M1904
Tuesday August 11, 1970
Group I
Barn

Mr. Nyland: If it gets too dark for any one of you, you have to say so and we'll put some lights on. I would prefer it this way, even if it deprives me of being able to see your face ... and sometimes in answering I am dependent on it—at least a little—because tonight we're going to do something a little different: We will have questions and answers.

I'll explain that in a little while. I first want to say something else. It has to do this time with the Garage. Last time when I talked, I talked about the Bakery. The Garage is a convenience for the people of this Group. The Garage is not primarily a garage to make money. It is an Activity and it has to pay for itself, and also the people who work there have to earn a living; and they have been for the last months; just about barely eked out an existence, and it's only loyalty on their part that has kept the Garage going.

Now, it is not fair that you owe money to the Garage, and that I would like to change; and I would say ... very nicely a couple of months ago I tried to call your attention to it by sending a few notes around to those who were on the list of the so-called 'accounts receivable'; and the idea was then that I 'bought' such accounts, as it were, and furnished the money to Len in order for him to continue with his own payments. I won't do that anymore, because I don't think it's understood why I did it. I thought that the fact that you owed me money would make you a little hesitant to spend money for other purposes, but that you would feel that it was necessary to pay me. I'm ... I'm sorry it didn't work out that way. So I let it ride, and with all the different things that are needed I, of course, have helped the Garage; because I want it to exist, simply because I think it can be of good service to many people; and there are now, as you know, quite a number of cars—I think totally it amounts to about sixty, seventy, perhaps more than that. And of course cars are always broke—[chuckle] very much like the Garage is broke ... and it should not be;

because the Garage is really quite all right as a going concern, *provided* they get money that is owed to them.

I think you will be surprised to know how much the accounts receivable amount to at the present time. You understand accounts receivable. That is the totality of money which is on a bill sent to people ... who have done some work for them, and which is owed to the Garage. At the present time, there is \$400.00 outstanding. Now, if you think that I'm going to buy such accounts receivable with the dubious possibility even that it will be returned to me in time, you're quite foolish and quite mistaken. That \$400.00 of course is owed by some people who cannot afford, and who have difficulty in finances. I think that is understandable, but we're going to change that now. The Garage is going to be paid from now on in advance. That is, there will be an estimate, and at least part of that will have to be paid. It's idiotic that we should lay out money for parts and not get it back. We just don't live on that way. We don't live on water and bread. We live, at the Garage, also on money.

Now, if you don't like that arrangement and if you cannot come to certain terms with Len, and if you cannot keep your promises and if you feel that it's quite unfair, you just go to another garage, if you please. We're, then, not here for you. We are perfectly willing to help. We have helped and we have to ... have kept the thing going, but I refuse, now, because it is not right for a young undertaking to have \$400.00 outstanding. We just cannot afford it.

And so, those who owe money to the Garage, I now advise you to settle that as soon as you can, even if you have to borrow some money somewhere, and you make an arrangement with Len for reasonable payments. And also that whatever now goes wrong with your car, think twice before you ask the Garage to take care of it. Because you know that that is now the rule, and I will ask Len to adhere to that very strictly and only make exceptions when he can justify it, and he will have to justify it to me.

Several times I've said that I'm part of that Garage; and probably you never wanted to believe it and you think that I sometimes am too soft, I'm really not so soft. I'm very kind and for a long time I am ... I usually say 80% I'm really kind; I go a long, long, long way—much longer than usual with other people in the outside world—but the 20%, they're hard and then I become—how will I compare myself—a real businessman, and I don't mean 'maybe.'

So, there's the situation regarding the Garage, and you must now take care of it. As a Group you have to take care of it. You don't go into the store and run up an account unless your

credit is good. It has been proven that your credit is not good enough. What arrangements you can make, it's up to you and your credit standing and your word, and Len will have to know about that. And, I don't ask ... I don't end this, now, by saying "Please do it"; because I say it now in a little different way: "You'd better goddamned well do it!" Because I say there is no 'maybe' about it: You have misused the Garage, and I don't want it.

Now I'll explain about questions and answers. I have a notion that we have talked about many subjects in the past years, and that some time ago I said that perhaps it would be your ... worthwhile to devote at least Saturday and Sunday to questions from you which I then could answer; or at least that I will try to answer it without going too much in detail. I said Friday we will continue by just talking, without having to know in particular what you wish to hear, than only what I think that I would like to talk about. Tuesday has always been a little bit in-between kind of a meeting, and for me it has been, up to now, practically talk and a form of a lecture. I would like to change it. I would like now to concentrate, on Tuesday, Saturday and Sunday, on questions. I would like now for you to imagine that I'm not I; that I don't sit here, but that someone else is sitting here, very much like a Nucleus ... or very much like another Group, like we have Peter and Trudy ... and no Nucleus ... no Nucleus here. It's now me, but I'm now like the others. And by that I mean that I would like you to ask questions as if it was not me.

You see, I would like to have questions from now on which are so simple ... and which are asked by people who never ask questions and who really would like to know because they're interested in Work and they want to have clarity. And it will give me a chance to build up, you might call it, a little 'grammar' so that there are questions and answers which, if they could be collected, might be of some use to you later.

So, for that reason I would like to ask ... and particularly now since it is dark, that whoever has a question first says who it is who asks, and then formulate your question. And I have now in mind particularly new people, those who are perhaps a little timid; those who are new but do not know yet what to do about Work, or how to Work; some perhaps from around here, some from New York. I do not know what to do with Wednesday as yet, but we'll find out as we go along. But, in any event it's not primarily for the older, or those who are supposed to know already.

If there are not enough questions, I won't hold it against you. It simply means, for me, the particular level of the Group as a whole, and when you feel that the silence is a little too long,

some who don't like silences can ask questions. And again, questions about Work, about attempts, or a question for clarification of certain terminology so that you then really can use it—or, if you have used it, that you then can find out how to use it when you are afraid that the results were wrong, or that your attitude was wrong, or that it was not entirely understood. So that it could become like a conversation between the person who asks and myself; as if I were sitting opposite him or her in the office, and they would like to know what to do about Objectivity.

I think it will be very helpful if we can maintain that. I will do my best. I will also not talk too long. I will try to keep theory a little bit in the background, and only use it when it can be illustrating enough to give clarity. I will not become emotionally involved—not particularly. I will not try ... or I will try not to refer too much to religion, or even speak religiously. I would like to be very clear about formulation and definitions. I would like to be much to the point, and very definitely try to help you if you honestly want to Work—or if you have Worked, to help you to understand it better. You can take your time. I will sit quietly. I will not dismiss you when I feel that the questions are running down a little.

I remember a few meetings with Gurdjieff. And we were, you might say 'poor' people, and not understanding really what we should ask. And most likely there were just about fifteen or twenty of us. And at the time we were not at the Wellington. We were at another place on 59th Street, and there we had two apartments: One for Gurdjieff; the other was used partly for some lectures and group discussions. And I have a very dear picture of Gurdjieff: Kind, extremely patient, almost benevolent; answering some questions which, from my standpoint, already didn't amount to very much, but he paid attention to it and he tried to be quite right about answering. And I also ... I remember a little gesture at the end; almost, if one could read it well, it looked like a little hopelessness—that is, not entirely satisfied with the level of that little group of ours, and perhaps not asking the right kind of a question. But he never refused to answer a question, like Ouspensky every once in a while did in his so-called 'authority.' Gurdjieff was extremely kind to people when they showed that they were serious and wanted to find out something that perhaps he could tell them.

So, having that kind of an image in my mind as an example, I will not imitate it because that I don't think I can, but I want to be kind enough to make sure that I understand the question as you ask it, and that then we can talk about it.

If you do ask a question, give your name first.

And so, now this meeting is open.

Andrea Asti: Mr. Nyland?

Mr. Nyland: Yah?

Andrea: It's Andrea.

Mr. Nyland: Yes.

Andrea: Uh, the first week I was here, after you spoke on Friday about trying to be very attentive to what your manifestations were. Um, I tried that so much, and it seemed like it showed me a lot of things I hadn't known and also it produced a lot of energy in my life, and it was like I ... I had an inner life and I could ... it was something I could strive for. And, uh, since then I haven't known what to do. Uh...

Mr. Nyland: You have not known what to do?

Andrea: No.

Mr. Nyland: Oh. What do you think you *might* have done.

Andrea: You mean what to do now?

Mr. Nyland: Yes, in general. From the very first, a person is instructed to do something, particularly when you have listened to some of the tapes which have come from here. I don't think there's a single tape that doesn't mention Work in some way or other, and that the emphasis is always not to keep the knowledge in your head but to make attempts. And I've said a few times that the attempts one makes is ... really has two reasons: One, of course, is to see what it can do to you and to what extent it can help you; and the second is verification of experiences which *you* have, which then can be compared with what we talk about in general.

So, I do not understand quite what it is that you now want, because the situation—Santa Fe or here—is exactly the same: You carry yourself with you. You have an outer life without any doubt and—let's say and hope—the beginnings of an inner life. And Work means the possibility of the development of that inner life. So, what is really the question.

Andrea: I ... I don't really know how to make an attempt that's going to have a ... have something Awake. Uh, because I can try, but I haven't been doing that.

Mr. Nyland: Why haven't you been doing it. If you know that that has been mentioned several times as what one should do, if a doctor says you have to drink a glass of water and you have belief in the doctor you will drink it if he ... even says if you don't drink it you will get sick, or

perhaps he would say if you don't drink it you won't get well.

Try to understand two things: The reason why I'm interested in Work, which is based on the motivation; and the other is the clarity in applying Work in my daily life. Now, I'll assume the motivation is there and that it is not curiosity but that it is really a wish for growth; or a realization that certain things are potential which you would like to have grow out and become more complete for yourself. If we use that phrase to become 'Harmonious' or to become a 'three-fold Man,' it's quite all right. So, let's assume there is a motivation. The other is: What do I know about Work—that is prescribed that I should do. And you can add to that: If I know what to do, when and where will I do that. The reason for giving a prescription is to avoid the fact that a person might make mistakes, and in order to illustrate what it is, one starts to define what are the different steps in the filling—or the fulfilling—of such a prescription, leaving out the reasons. For instance, if I say it starts with a wish which is based on my motivation, I can understand that when I say it is a wish for further growth.

Then the translation of that wish into a certain kind of knowledge which are the first lines of the prescription, and it says "a), Create an 'I'." Now, this has to be clear—what is meant by creation, and what is meant by an 'I'. To simplify it, I say make something that can function as an 'Objective faculty.' Without giving the reason why we introduce, now, the word 'Objectivity,' it simply means I have to do something about trying to make something that doesn't exist, which I would call a 'creation,' and something that has the property of being Objective and as a faculty is most likely located in my brain—although it could be a faculty which is not necessarily in my brain, but would be equivalent to the facility of using it for a definite purpose. So, the second rule is: Use this, what has been created, for the purpose of obtaining facts which are absolute. It's a very simple statement. Without giving the reasons why I want absolute facts, it is now indicated that this Objective faculty has to do something, and the first thing it has to do is to record—that is, it has to function in such a way which we call 'Observing'—certain facts which are absolute and because of that truthful, and it has to be regarding myself.

Now, the next statement would be the utilization of such facts for a definite purpose. If I now say such facts 'for what purpose,' I will start to understand why the facts have to be absolute, because then I describe it as: The facts are only of use to me when they are 'truthful.' The reason why I want truthful facts is because I want to build something, and I need for that a foundation. Then I say, "Will you describe what is really truth, or what is really absolute." Then

I say, “A fact becomes absolute when there is no further question about it—not by anybody—and that it will always be a fact and never be questioned, even by myself.” So that when an absolute fact is the truth, that the truth is always that truth and will never change.

So, if I now want to continue to define that—how do I obtain such facts—I say there is an Observation process but it has to give me facts which are truthful, and for that reason, since this is an Objective faculty I do not wish, in the statements about such facts, any form of subjectivity. And again, now, I define what is ‘subjective.’ For me, subjectivity is my personality, which consists of the three centers—by definition—and now I do not wish any influence from any of the functions of such centers to enter into such a fact when I wish that fact to become absolute. That immediately means that I cannot have any influence of my feeling—and I use for that the word ‘Impartiality’—and that I cannot have any mental function influence such a fact, or my experience of such a fact, by the process of rationalization or associations.

Now, how to obtain that—again, as prescription: Let this, what is an Objective faculty, be called the beginning of ‘I’; let this ‘I’ Observe me in my manifestation of a physical behavior; let the Observation be pure and free from partiality; and let it be Observed at the moment when the actuality of the happening takes place.

Now, there you have the description of Work, and now it’s up to you to do this. So, the next line of the prescription is: You can do this at any time, at any place; but, it may be that sometimes certain times, and sometimes certain places, are more conducive. When I read that I say, “Let me find out when is it the most conducive time or condition.” Then I think and I say it is ‘obvious’ that if this effort requires energy, that I would like to have as much energy available as I can send in that direction. The result is that I want to reduce ... because I have only a total amount of energy, I want to reduce the particular facts or experiences for which my energy is used in an unconscious way. So the best state for myself is to be as relaxed as I can be, and to use as little energy for my ordinary functioning; it is also necessary that if I increase my wish, more energy will go for the purpose of the creation of an Objective faculty.

Now, I think that’s practically all, except if you want to know the reason why one wants only to Observe one’s physical behavior. And again, for that, if the reason is given, it’s quite obvious: Because if the Observation process has to be made up of Impartiality and what we call ‘Simultaneity’—which is simply a glorified word for ‘instantaneous’ or for a ‘moment’ happening—then it is necessary to exclude, if possible, the feeling and the mental process; and

that my Observation is, of course, much more simplified when it has to do with the physical behavior only, in which neither the partiality or the associative values of my brain have to have any particular play ... have to play any particular part.

You understand now what I mean? The place is now—at this Barn right now—and the time is now. You carry with you the wish that you want to create an ‘I’, and you do that any time you think it is conducive for the sake of trying to build an inner life which, as a result by filling this prescription in the right way, will start to grow.

Will we leave it at that now?

Andrea: Yes.

Mr. Nyland: And now, you Work.

All right?

Andrea: Uh-huh.

Mr. Nyland: Good. [pause]

Sometimes it is easy to link your question with what we have talked about. Sometimes while a question is answered you might think of a question for yourself, and then formulate. I do believe that when one is alive and one is part of a Group, the necessity of wanting to formulate, or that what you feel is not clear, should be, as it were, ‘on your lips.’ And of course it has to be based on your Work attempts, and this particular decision of mine to devote this evening to questions and answers is perhaps a little bit like a cold shower. And I can understand that—if the pin is put on your nose it may be difficult to breathe, and you may not have enough, at the present time, to think about it sufficiently that you can formulate a question—but we are over a hundred people here and there is, without any doubt, a professing of interest. And there should be, particularly if one wishes to Work, certain indications of today what, when you thought of Work, did you do; and that already you must know that if you have tried several times—not during the past week, but already before—what particular tendencies were in your way that you could not Work as well, or that whatever results you obtained were not successful, or not even acceptable to yourself.

What I wish is really for you to be much more open. [pause]

Connie Woods: Mr. Nyland?

Mr. Nyland: Yah, who ... who is it.

Connie: It’s Connie.

Mr. Nyland: Yah.

Connie: I was, um, -- [inaudible]--

Mr. Nyland: You have to speak a little louder; otherwise you would have to come to the front. You see, the reason I ask that is, if this is going to be useful and if we have a good tape, the questions should also be as clear as my answer will be, as far as loudness is concerned. Because if one only hears an answer you can fabricate, every once in a while, what the question must have been. But it is not right, with the limited means we have, that the question is not audible and that my answer is the only thing that would be recorded. So, it is for the sake of ... the realization is, this kind of activity that we're now engaged in, is that going to be of any use to you.

All right. So, speak as loudly as you can.

Connie: Okay, I'll speak louder. Um, I've wanted to ask you this ... it's been worrying me for a while. Several ... sometimes I have a much better week than at other times. When I have a good week I seem to have a lot of enthusiasm for Work, I seem to remember Work more often than other weeks. And when I do remember Work I would ... I try and keep it very, very simple. I don't try and be abstract, I just try and do very simple things when I'm trying to, in some way, to be Aware of myself. But my question was, there seems to be during these good... Well, I wouldn't say that this question was about Work except for the fact that there's something that happens to me during the periods when I'm making a good ... trying to make many Work attempts. And so, I'm wondering if there is a correlation and if I'm doing something wrong. Because, during these periods when I've tried several times to get some kind of Awareness or this particular kind of Objectivity, I'll often have experiences—not at the same time when I'm making an attempt—experiences that, um, that are frightening and that I don't really think have anything to do with Work, but I don't understand why they would increase when I've been trying to Work on myself more often. Why...

Mr. Nyland: Yah, good. Now, there are several things in that kind of a question. In the first place, that when apparently you make the same kind of an effort week by week, that one week yields better results than another week. That's one part of the question. The other is, if you are Working certain tendencies or traits of your character become a little bit more apparent, perhaps as a result of Work, and if that is so, why does that take place.

If you consider for yourself ... knowing the way you are unconsciously and you consider

the condition of yourself simply physically, or emotionally, or intellectually, do you think that during a day—or during certain parts of the week, or in the presence of other people, or after having received some letters, or having eaten or being hungry, or early in the morning or late in the evening—that you are always the same? Of course, it's obvious you're not. And, each person knows that for himself: That he is sometimes absolutely unaccountable because he doesn't know how he is going to be, and sometimes a little thought happens to strike him at a certain time and he's completely kaput and he cannot do anything anymore—not even move a muscle—and all he feels he is drained out, or whatever it may be.

Already, John?

John Marshall: There's another two minutes.

Mr. Nyland: Well, we may as well turn it over.

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So, since I know that of the instrument I have to use when I want to Work, and since my attempts, definitely in the beginning and for quite some time are very much still influenced by a subjective condition of myself—that even my wish must remain subjective as long as it is in the center with which I am familiar in my ordinary life—then I must know, of course, that the result that I could even expect has to be different, and I cannot really count on it.

Now, in addition to that, the question of the understanding of the facility of using part of myself as an instrument in which I want to create a certain something I call 'I', is already subject to so many different conditions of the body itself, and my wish, that the condition, then, when I start to Work with this so-called 'I' and Observe myself, is very seldom the same.

In the third place, if I start to Work and I make an attempt to become Objective with this little 'I' and have a certain experience of Awareness of this 'I' then Observing or becoming Aware of me as I am physically, how much energy has gone into that kind of an effort which was allowed by my wish and allowed by the conditions of my body in which I happen to be; and maybe I was at certain times engaged in something that required energy, and very little was left for my wish as an attempt to 'Wake Up,' as I call it—of something to be created to be Aware, and possibly to be Awake.

So, there are three reasons why I can never compare any week with another week. I can in a general way find something in myself which has more or less a similarity of a wish and the same kind of intensity. I also can create certain conditions of my body which I feel are more or less the same—let's say in the morning at a certain time; after I've slept a certain length of time;

after I have eaten breakfast; after I am physiologically more or less in the same kind of a state; after I, with my mind and my feelings, are again more or less similar. And then I still have to see what are the conditions which affect me at that time when my ordinary sense organs are functioning, and of course those are difficult to control unless I sit in a completely separated room, away from everybody else in order to make that room, as it were, 'completely free' from other influences which otherwise would act on me, but now cannot because the room is practically isolated from the rest of the world. But there are, of course, possibilities that I can more or less compare certain states as I can compare certain states of health, and I can say "Yes, I feel like moving a mountain," and I also know that I only will move half a mountain, and perhaps the next morning I have no desire to move anything.

It's the same with Work, and I find, of course, different kind of results. But again, my judgment of the result is different; I am not the same, and the result may appear even to be different. And there are so many unknowns in this whole equation that I cannot count on solving even one and let the rest still remain unknown, because my desire, when I say 'results,' will mean that it is so outstanding and so obvious and so clear that there is absolutely no pin to be put in-between, and of course that is not the right condition.

Well, that's the first part of your question. The other has to do with a change of yourself as a result of Work. Look at Work as something that introduces a different kind of an element in my subjective state. I call it an 'Objective' 'I', but what is really meant by that. It starts immediately with a certain perception and an ability to perceive certain things in a different way from what I am used to. When I call it 'perception,' it is simply an image which is taken in by my mind and again stored in my memory which, of course, has to do, in an unconscious way, with what I am when I happen to think about myself. In this case, I would receive information and impressions of myself which, I say, are received by my mind when my mind is in a 'different' state of functioning.

I've explained it; that the mind starts to function, as a result of this wish, to be completely free and not to be interfered with from ... by any feeling or by any association of my mind; that then this mind, functioning more pure as intellectual functions, then is able to function in a different rate of vibration, which means that it can become more perceptive. As a result of a presence of something with me which I can say could be in the 'neighborhood' of my heart and could affect my Conscience; when that what I then become aware of and when that becomes

Aware of me, is simply that something which is there affects my total behavior simply because the presence is of a higher nature than what I am, and you might even say that at such a time I try to 'put my best foot forward'.

It is also logical that when something of that kind of a higher nature being present to me, starts to have an effect on me. It's logical, but it is also provable. A person who is constantly, let's say, reading Rabindranath Tagore and the poems he has written, when he is poetically inclined he will take on that style. A person who plays Beethoven—like Lamont ... Frederick Lamont happened to do for many, many years—started to look like Beethoven. If I am in the presence of something that is of a different kind but I care for it and I wish a relation, I take on, many times, the form of the other person in order to have more of a chance of understanding and hoping a better unity.

So, it is not unusual that even because of the presence of an 'I' in my brain, or the presence of an ambassador from the Lord in my heart, that I will start to change. And the change will be physiological, because the effect is physiological. The influence, when there is a part of my brain functioning in a different rate of vibration, my brain will be affected, the result of this kind of process already, by the presences of such elements or entities, is noticeable.

But, what else will take place when that is so-called 'Observing' me. I will receive facts about myself, and these facts, I will have to admit they are not to be monkeyed with. They are what they are. I, as a personality, like it or not, have to accept them. Moreover, when one Works and makes efforts and then must come to conclusions about one's behavior which have not been noticed before but now one becomes aware of them, they add to the totality of the knowledge of myself. And when this knowledge becomes more and more truthful, the understanding of what I am is really that I am an entirely different kind of a person than I thought I was. When I say 'entirely,' it's probably a little too strong a word, but at least I am different from what I thought I was.

Now, as a result of this, the influences of ordinary life on me are now received by an instrument which is already a little different physiologically, and my interpretations of what is received is also different because I have additional knowledge. And because of that it may be the same experience this week, but if next week after I have Worked and I receive again the same experience, it will not look the same to me and my interpretation of the experience will also change.

I think it is very definitely a matter of growth. And usually one explains it simply by saying as a result of Work, when earnestly and sincerely carried out, I become 'looser' and there is more possibility of a free movement between the different functions of myself even in my brain or in my solar plexus or heart, and that because of this increased possibility of movement—that is, let's even say, as molecules now affecting each other a little differently—that my behavior expressed physically also must be different, at least slightly affected by my thoughts or my feelings, and I call it a 'matter of growth' when I see a change.

It does not mean that that what is taking place as a growth is in the right direction, but at least I see that there is a difference and I become interested in that difference. And then I wish to have, for that, a certain measurement; and for that reason this whole question of Consciousness goes hand in hand with the development of one's Conscience in order to provide, then, a means of judging that what is my new form of behavior and, gradually, deriving insight about the totality of myself.

You can follow me so far, can't you.

Connie: Well, yes I can, but I wanted to ask you why then are they ... are they frightening. Um, it's like a complete separation between my conscious mind and my body, and I don't understand if this is a development of Work. It doesn't seem that I can handle these experiences. They don't seem to help me, instead they just frighten me.

Mr. Nyland: Now, what is frightening.

Connie: When I have a feeling that I'm not in my body. I can just see it. I mean, it's not when I'm Working. I can...

Mr. Nyland: Do you think that is the truth—that you actually experience that as a separation? Have you ever...

Connie: I don't know what it is.

Mr. Nyland: No, maybe it's imagination or hallucination. But I think you can find out very quickly. Can you pinch yourself? If you have the opportunity, can you take a shower bath? If you actually wish, can you start doing some intensive Work? You see, if the separation is there, it probably would continue. It's also quite possible that as soon as you come down to Earth in doing ordinary life's work, that then the separation, if it ever attempted it, would very quickly go back again.

Connie: No, it doesn't last long.

Mr. Nyland: No, it cannot. I doubt very much that it exists. But even if you want to assume that it exists, you have all kind of means of bringing it back to normalcy.

You know, one has to become really quite sensitive in order to allow a certain part of oneself to be so separated from that what is the rest of the body. I'm not denying the possibility, but I surely don't want to explain it in the sense as if my Consciousness is separating from myself. My Consciousness is so definitely located in my brain that not even a crowbar would take it out. What you're talking about is a little astral projection which might ... as I say, it's possible that one has it several times, really,—that is, sometimes I'm out of my skin—but I'm not worried about it because I know it has to come back again, and it always comes back as soon as I start doing things. That I'm a little afraid of it, it's because it's unusual. But it doesn't happen often enough really to be continuedly ... continuously afraid.

Consider it really very, very little. Whatever it may be, if it is there then simply say, "Oh, there it is again." It will disappear when you make that remark.

You understand what I mean?

Connie: Yes.

Mr. Nyland: Okay. Keep your feet on the ground.

If you want to make these evenings useful, you have to understand that in some way or other you have to become part of it. There are different ways by which you can do it, of course. The obvious one is to have questions which you formulate and ask. The second way of doing it is in following a question from someone else and listening to the answer. The third is, when a question is asked that you try to answer it for yourself. The fourth is, that when a question is asked that you are reminded of a similar experience for yourself, to which perhaps you have an answer, or perhaps for which you have no answer. But, in that way you become part of a Group, and when the Group then, as a whole, is united in a discussion of a certain question which has to do with Work, it produces a level for yourself. And the level of the Group, which is then reflected in what you are, will help you to make more questions about your experiences, and then the result is, again, exactly the same as what it would be in the first place if you had a question and you would ask it.

Now, sometimes that particular process might take a little time, and for that reason it is necessary for me to have patience and to allow you. So, maybe if I cough a little more you have more chance.

Curtis Amo: Mr. Nyland?

Mr. Nyland: Yah? Who is it?

Curtis: It's Curtis.

Mr. Nyland: Yes.

Curtis: I feel that in a certain way I've become dependent on these meetings and the weekends for a certain kind of state in myself. It's generally right before the meeting or after the meeting, or during the weekend, that I really make what I can consider serious Work attempts. And somehow I don't feel that's right, that I *should* be able to carry something through the day and through the rest of the week. I haven't been able to find a way to do that.

Mr. Nyland: Now, you've heard that question. Without asking you for a particular answer, I wished that you had already, now, formulated for yourself what kind of an answer would you give, and where it strikes a note in you that you can recognize when he makes that kind of a statement.

The crux of the matter is, I Work because I have a motivation. The motivation must be based on something that I have discovered of myself. And that may take on different kinds of forms. It may be that at times I don't like myself. It may be that I act sometimes like a child, and I want to grow up. Maybe sometimes I have a form of behavior which is obnoxious to other people. Maybe I have, at times, a feeling that I am still too young and inexperienced, and that I have come to the end of the possibility of my ordinary development but that I have hope that something else still could develop which ... for which I then have a motivation of finding out how can I grow up more.

Now, it depends entirely on the strength of that kind of a motivation, how much I will Work. If I'm confronted with a meeting and I say in a meeting I have to behave in a certain way, or I hear certain things that affect me and I like that, then of course I will go to the meeting in anticipation. And since a meeting and Work is connected with the possibility of an application in your own life, you even will go so far as to prepare, more or less, because you have a little bit of a Conscience, that at least when you are in front of a concentrated effort on the part of a Group as a whole, that then you want to, more or less, belong. But, you know the motivation is not right. The motivation is then dependent on the Group and dependent on what you hear, and although one can admit that one needs constantly reminders and stimulus and, as it were, get a 'poke in the ribs,' it is not as yet a fire.

A motivation should make a fire. The fire can be small when my motivation is not sufficiently understood—or when I know what I am, that I think it is not so bad as I sometimes might think; and I may even go up and down a little bit in that kind of a motivation, but it never should die out, and that even when it is a pilot light, at times I want to light it up a little more so that it can give off heat or light. But, you see, if I let it depend too much on certain things from the outside and then I can for a little while agree with it, it is not as yet sufficiently part of me, and then I must really be quite honest and admit that my motivation is still too superficial to sustain myself.

I think the solution is: Why do I not have the motivation. And I think it can be explained quite easily if I look at myself in a subjective way and consider myself for what I am, and the opinion I have of myself and the opinion other people have of me and the way I can relate to them or the way I can behave—or can tell; or hold forth or argue; or do this or that; or the way I look; or the way I can convince; or the way I can make things; or the pride that I can have in my ability—and all the different things that belong very much to ordinary life but really don't cut very much ice when I'm considering the possibility of further growth and, you might say, the making of a Soul.

Sometimes it is that I'm not entirely clear of what is involved in Work, and that then when I Work, I do it because it has been told or it looks good, or I have a feeling or perhaps even presentiment of some kind that it is right—I ought to—although I cannot define it. I think it's necessary to become much clearer about that. And the clarity has to come from an honest consideration of oneself. The reason why Gurdjieff talks very often in All and Everything about conceit, about self-love, about what he classifies as vices, of certain things that are tendencies which perhaps you know—you might have read it—is after the Five Rules of Objective Morality have been discussed then he talks about several—I believe there are seven mentioned—of certain characteristics which really make a person a Hasnamuss, which are very much applicable to ordinary people in ordinary life, how they are. One, for instance, is to enjoy the suffering of someone else. There is quite definitely meanness in many of us, and it is based on a form of self-love, or an adjustment you have made, that you think you're better than someone else.

All of that, I think, has to be considered in a motivation for Work. And unless one can become free from oneself—as the Bible says, to 'lose' yourself—it's impossible to go through the eye of a needle, and I cannot find new life unless I know that the old life is not worth a damn.

But as long as I want to hold on to something that is useful to me and I don't want to make the jump, you might say, 'in the dark' sometimes, or that I don't have enough wish for adventure, of course I will get stuck, and I will not let loose certain things unless there's something definite that I can put in its place. In that case it is necessary to Work more, regardless of the motivation to simply say "I have to Work." And this can be a mental question, in which I simply say I've got to do it in order to find out what can be the substitute when I lose some of the things that I now enjoy—or even I say, in my unconscious state, I could 'not live' without.

So, you see, there are two possibilities which I believe have to be looked at. And if possible, both have to be looked at. It depends entirely on how I consider them both—that is, one as well as the other. On that will depend the level of my Being. And the level of my Being is expressed by the depth of the traits of my character, and I don't think I can get away with any of that in that kind of a form of definition. Because I can rationalize from now until doomsday, but I will not be able to overcome these kind of facts; that when I have less and less interest in, let's call it, the five Rules of Objective Morality or that what are characteristics of a person or that what looks like the potentiality for the further growth, or the self-satisfaction which I have already about my own behavior in any kind of a form, there is no doubt that the level of my Being is affected by that, and that when I keep on holding on to certain things which I know ... let's say I use as a measure I will lose anyhow when I die, then there is no question about that anymore, that as long as I hold on I will not grow, and I cannot.

I have to look at these things really quite often: Is there, with me now, a motivation and a wish to Work when I happen to think about it during the day. And again, this one can test out by a little bit of a task to be reminded: To have someone else remind you; to put a knot in your handkerchief; to have pebbles in your shoe; to wear a hairy shirt; to have someone telephone you at the most impossible times; to put a little sign on your desk.

So, I don't know; there are hundreds of things of that kind if I want to be honest, but the difficulty is that sometimes I do that with a sour face, and my wish for adventure is so far gone and I do it simply because it's reasonable to do it and there is no reason of existence at all, than only the fact that I feel it is perhaps demanded of me. Much of this stuff that comes from dire necessity because there is punishment—and there will be burning in hell, and all the rest that many religions profess to know about—all of that can hold me back.

Early education, things that are still there that I must pay attention to; misplaced loyalty,

many times; idiotic assumptions which are based on that what someone else has told me and I, being gullible, I still want to believe it; and whatever it is that makes me a little unsure—many of these things, of course, come into such considerations. If I am convinced that I need Work, it will be there whenever I happen to think about it, and then I will not forget it. But the many times that I happen to think—even being reminded—and I have no desire to Work, the caliber of my life may be very much as far as the outside world is concerned, but as far as my inner life is concerned, it is very low—near the ground.

It's not the same for everybody, and it changes for each person, even in different conditions. And, of course, that is what I meant a little while ago: That a person when he is in a certain way even wishing to Work, cannot judge about his own state—if it is possible to Work, or that the conditions are conducive—but you can only find out by repeated attempts and then you will know, when you look at yourself at times even unconsciously you definitely can say that's not the kind of a person I want to be.

Try to think about it, Curtis. It is important. And perhaps I make it now much more serious than it need be, but it's better to be over-serious—you can always reduce that—instead of being too superficial, because it's not so easy to increase that to a certain inner life.

So, John, how much more have we?

John: About five minutes.

Mr. Nyland: Perhaps we don't ... I would force you now to ask a question which is not natural. But I hope you understand now what I would like to try. You know, if it doesn't work, we don't continue with it. But, you play with fire. I can tell you that. We continue with Monday Group, we continue with other Groups, but also they have to know that when it does not work out right, then also we stop.

We stop many things here when they don't work out right. We don't continue in a mechanical way at all. If we cannot find the means of really establishing among ourselves a level which I've said is 'inherent' now in our Work in 1970, we will not continue. Don't think that. You will make it continue. Like a Group of this kind, you will make. Because I do not want to talk too much, but I fill in until you understand what is in my mind: For *you all* to ask questions. I honestly mean that for yourself; so that you can treat me as an ordinary person, where you ask some questions as if you have coffee with me and you can let your hair down. That's what I would like. Not to sit mum. Ask. But, prepare for that. When you have some

questions, write them up. Become prepared next ... when will we do it? Saturday, is it? Yah. Saturday and Sunday. I'll try to adhere to that, and not go over into any kind of a lecture form. This is still a little mixed. We should have really more time for the questions, even less for an answer—as long as it is clear and succinct, as long as it is to the point.

So, I wish you now a good couple of days. I wish you with as much application of Work—and as much seriousness—as your level of your Being will allow you, and that then you come ... Working on Saturday, preparing for the meeting in the evening if then we can get together as we would wish, to talk; and you would like to have a talk for an answer to be able to Work again for the following week; so that the ups and downs won't be too much different, but that there would be much more equality in the attempts you can make, and also in the results you could obtain.

So, goodnight everybody. See you soon.

End of tape